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FOR THE GOSPEL MESSENGER.

ADDRESS* BY THE BISHOP, TO THE CONVENTION OF THE DIOCESE OF
SOUTH-CAROLINA AT COLUMBIA, FEBRUARY 11th, 1852.

Brethren, the Presbyters, Deacons, and Laymen of the Convention :

THIS third Session of our Body in Trinity Church, at Columbia, naturally reminds us of the advancement of our Diocese.

At the session, February 1816,—8 Parishes were represented, 6 of the Clergy, and 15 of the Laity being present. The whole number of the Clergy was 18, and of the Congregations, 26. At the session, May 1837,—21 Parishes were represented; 23 of the Clergy, and 6 of the Laity being present. The number of the Clergy then was 48, and of the Congregations, 36.

At the present session, 21 Parishes are represented; 34 of the Clergy, and 43 of the Laity being present. The Clergy now number 65, and there are 56 Congregations.

The population of the State in 1816 was about 449,525, and in 1852, about 683,283. The ratio of increase, therefore, was less than 50 per cent. Whereas, the ratio of the increase of our Clergy (being from 18 to 65,) was nearly 300 per cent., and of the Congregations (from 26 to 56)—more than 100 per cent.

The increase of the Clergy and the Communicants in all the Dioceses of our Confederacy in twenty years, (from 1832 to 1852,) was about 200 per cent. But as we are thankful for this result, we ought to be humbled, in the recollection that it is not more satisfactory. It makes one sad to notice in the map how few and far between are our Churches. Twelve districts are still without a single Minister of our Communion; ten have only one; three have only two; four only have more than two, viz:—Georgetown district, 4; Colleton, 5; Beaufort, 9; Charleston, 22. We have only 15 Missionaries. In Charleston district are 17 Congregations, (one, St. James', James Island, without a Minister)—and as the population is 73,807, and the number of our Clergy in that district only 22, it is evident that even in this best supplied district, there is a great deficiency, for in such a population there should be at least 73 Clergymen, rating one for each thousand.

It should be our endeavour promptly to place in each district, at the Court House village, or other central position, at least one Minister; and our zeal and liberality will not have met the just claims of our duty to the Diocese, and of our great privileges as members of it, until the Word of God, and the Sacraments of His Church, and the godly

* The Bishop being ill, it was sent.

counsel and advice* of His holy Ministry are placed within the reach (not farther distant than "a Sabbath day's journey"†) of every individual within our borders, who desires or may desire them. If each member of our Church would contribute in proportion to his means, this purpose would be soon effected, and when next our Convention was held in this holy place, we might report there was substantial advancement—progress indeed.

From these general statements, we pass to those particularly enjoined in the VIIIth Canon of 1841.

Canonical visits (23 in number) were made to St. Paul's, Stono; St. Andrew's; All Saints, (W.) 2 days; Prince Frederick's; Prince George's; Church of the Messiah, 2 days; St. James', Santee; Prince William's; St. Thomas, 2 days; Christ Church, (Wilton); Grace, Charleston; Holy Apostles, (Barnwell,) 2 days; Calvary, Charleston; Calvary, Glenn Springs; Spartanburg, 2 days; Christ Church, Greenville, 2 days; St. Paul's, (Pendleton,) 2 days; Anderson; Trinity, (Abbeville,) 2 days; Church of Epiphany, Laurens; St. Thaddæus, Aiken; Trinity, Edgefield; St. Michael's, 3 days.

Informal visits (21 in number,) were made to Summerville, on four occasions; Upper St. John's and St. Stephens, three days; Aiken, on two occasions; St. Paul's, Charleston, on two occasions; St. Stephen's, Charleston; Calvary, Charleston; Clinton; Christ Church, on four occasions; Grace, Sullivan's Island; St. John's, Charleston; Newberry; Winnsborough, 3 days‡; St. Michael's. Some of the parishes not visited in 1851, may expect a visit in 1852, and they are requested to regard this as a Canonical notification.

The number of the "confirmed" (on 35 occasions,) 8 of them in private was, viz: of St. Philip's, 9; All Saints, 9; Prince Frederick's, 1; Prince George's, Winyaw, 8; North Santee, 99; Prince William's, 55; of Key West, at St. Philip's, 2; Barnwell, two of them at St. Philip's, 5; Upper St. John's and St. Stephen's, 113; Wilton, 9; Grace Church, Charleston, 24; St. John's, Hampstead, 3; Calvary, 8; Spartanburg, 14; Greenville, 11; Pendleton, 6; Abbeville, 5; St. John's, Winnsborough, 20; St. Thaddæus, Aiken, 4; Edgefield, 3; St. Michael's, 7; St. Paul's, 10; St. Peter's, 1; St. Stephen's, Charleston, 7.—Total, 433.

As "Candidates for Holy Orders" have been received, Robert Woodward Barnwell, Jr. A. B.; Anthony Toomer Porter, Lucien Chs. Lance, A. B.; and William Murphy; and previously reported, A. Moore, who officiates as a Lay-reader, at Barnwell village; P. G. Jenkins, E. E. Bellinger, and R. H. Mason, A. M., in all 8—of these, two are at the General Theological Seminary. The ordained were, as Deacon, J. Grinké Drayton; as Priests, J. H. Elliott, (at my request by the Bishop of Georgia,) and J. Grinké Drayton; and, as Bishop for the Diocese of Florida, the Rev. Frances Huger Rutledge, having been assisted on the solemn occasion by the Bishops of Georgia and Alabama.

* First Exhortation in the order for the Holy Communion.

† About 7-8ths of a mile.

‡ Particulars respecting the visitations were from time to time published in the Gospel Messenger.

Laurence Clement Johnson, Deacon, was deposed from the Ministry on the 1st May, in conformity to the provisions of Canon V. of 1850.

The changes among the Clergy are as follows :—The Rev. E. Reed has resigned the Rectorship of Trinity, Edgefield, and is officiating in North-Carolina, at Flat Rock.

Rev. R. Graham is the Rector of Trinity, Edgefield.

Rev. J. G. Drayton is the Rector of St. Andrew's Parish.

Rev. S. Mellichamp is now the Assistant Minister of St. Helena's, Beaufort.

Rev. J. S. Hanckel has been transferred to the Diocese of Georgia.

Rev. R. Seely is now teacher of the school under the control of the Vestry of St. Thomas, and officiates as assistant to the Rector.

Rev. A. H. Cornish is the Rector of St. Paul's, Pendleton.

Rev. H. Elwell is the Rector of St. Philip's School, Charleston, for advanced boys, and officiates under the direction of the Bishop as a Missionary.

The late Rector of St. Philip's Church, Bradford Springs, our highly esteemed brother, the Rev. C. P. Elliott, has departed this life. Besides the Church which has been named, he faithfully and gratuitously, not without toil and solicitude, served at two or more Missionary stations, one of them more especially for the blacks. It was on his way, on the Lord's Day, to the "House of Prayer" that he was overtaken by a tornado, which, by the fall of a tree, instantly caused his translation, as we humbly trust, to the Church in Paradise, the blessed region which enjoys a continual Sabbath. The lesson inculcated by this providence is too obvious to need repetition. May each one of us so profit by it, that whenever our Lord shall call with or without warning in the morning or noon, or setting of life, it shall appear that we have the faith, without which it is impossible to please God, and the repentance which is unto life, through Jesus Christ our Lord.

Six examinations have been held, three for the Diaconate, and three for the Priesthood.

On fifteen occasions, I officiated specially for the class of servants, (white persons being also present,) viz :—In St. Paul's Parish, Stono, at the plantation of Mr. James Perry. St. Andrew's, at Mr. N. R. Middleton's. All Saints, Waccamaw, at Mr. P. Weston's, and at Mr. P. Alston's. North Santee, at Mr. S. Lucas, Mr. S. Deas, and Mrs. E. Horry's, and Prince William's, at the Chapel.

Of Schools, under Church influence, in this Diocese, it affords me great pleasure to report there are nine. But the number should be much greater, for many parishes which singly or unitedly could have them, are still without this great advantage.

The four Societies auxiliary to the Diocese, viz :—The "Relief," the "Advancement," the "Charleston Missionary," and the "Tract," have had a portion of my time, and they are regarded as successfully pursuing their laudable ends.

The collection on Thanksgiving day, for the disabled Clergy, has been made in very few of the Congregations, although there is a standing resolution of your Body recommending it.

For Missions in our own State, was received from			
Camden,	\$ 62 00	Anonymous,*	15 00
St. Helena Island,	37 00	The amount not designated	
St. Michael's,	83 00	was	4 10
Georgetown,	25 00	And there was paid for Rail	
St. Philip's,	291 00	Road Ticket,	50 00
Pineville,	105 00	Laurens Mission,	100 00
Columbia,	65 06	St. John's & St. Stephen's	} 105 00
Chesterfield,	200 00	Chapels, Charleston,	
James Island,	3 00	Abbeville and Anderson,	60 00
All Saints,	10 00	Newberry,	33 50
Pendleton,	10 00	Clinton, Ridgeville, and	} 42 00
Prince Frederick's,	20 00	Barnwell,	
Society Hill,	25 00	Chester,	75 00
St. Paul's, Charleston,	34 00		
Aiken,	11 00		\$ 455 50
Edisto,	40 00	Excess,	45 50
Charleston Lecture,	34 00		

Of the fifty-six congregations in the Diocese, sixteen have contributed to Missions in the same, through my agency, and a few others by the agency of the "Advancement Society." This excellent institution placed at my disposal \$350; the greater part of which has been paid to the Missionary at Abbeville, and the Missionary at six places, (Ganiteville, Vacluse, the Potteries, the Runs, the Turnout, and Joyce's Branch,) in Edgefield and Barnwell districts.

The monthly paper of the Diocese, the Gospel Messenger, is the auxiliary of our missions, not only as the profits are pledged to that object, but as it always contains Missionary intelligence, adapted to enlighten and encourage the pious and benevolent. But the number of subscribers do not warrant the opinion that the missionary spirit is active among us. And the same remark is naturally suggested when the monthly collections for missions, and the attendants at the monthly Missionary Lecture are counted.

On the 7th March, a reply was made to the letter and protest sent me by the Bishop of Oxford, all which documents were published in our monthly periodical.

April 14. A letter was received from the Archbishop of Canterbury respecting "the Jubilee." The chief portion of his letter, and the papers accompanying it, and my reply, as also a statement of the manner in which the Jubilee was observed in this Diocese, were published in our "Gospel Messenger."

April 15. On the interesting occasion of opening our "Church Home," Morning Prayer was said at St. Stephen's Chapel, and an address by Rev. Mr. Miles. The Absolution and Benediction were pronounced by me, and I prepared special devotions used on entering the building, in which an address was delivered by the Chaplain, (Rev. C. Wallace.) Our "Church Home," it affords me great pleasure to report, is doing good in full proportion to its means. The building is not yet paid for, and for the support of the inmates, the aged and orphan female it looks, and it will not, I trust, look in vain, to the charity of their fellow-members of "the household of faith." It is again commended to your "alms and prayers."

* Since this account was closed, received from Georgetown, \$3—Society Hill, \$31.

May 13. A form of Thanksgiving and Intercession, to be used on Jubilee day—(22d June or 30th November) was prepared and transmitted to the Clergy, and they were recommended to have a sermon and collection in aid of Missions in the Diocese. The amount now in the Charleston Bank is \$312 86.

May 16. A letter without name or date was received, as follows:—
“By the blessing of God I am again enabled to enclose you two hundred dollars, which you will please to appropriate as heretofore, or as you shall deem most needed in your Diocese, and oblige your's very respectfully.” No doubt this is the same generous person who on two former occasions, (June 1849 and May 1850) sent me the same sum. Availing myself of the discretion so kindly granted, it has been set apart for the education of pious youths contemplating the ministry of the Church.

July. Prepared the following report, now submitted for the consideration of this Convention:—

“One of the Committee appointed, (at the meeting of the Board of Trustees of the *P. E. General Theological Seminary*, in September 1850,) on the resolution, respecting the Legacy of the late F. Kohne, Esq., respectfully reports:—

“The Constitution of the Seminary, Article III., has this clause:—
‘Every Diocese shall be entitled to one additional Trustee for every two thousand dollars of moneys in any way given, or contributed, in the same to the funds of the Seminary, &c.’

“The late Mr. Kohne, it is understood, (and the legal proof can be adduced, if deemed necessary,) passed, by far the greater part of his life, and acquired his property by industrious pursuits in South-Carolina. In that diocese, he was an attendant on the worship of our branch of the Church, and *there* was made acquainted with the necessities of our “General Theological Seminary,” and it is believed, directly or indirectly invited to contribute to it by his Pastor, the late Bp. Dehon. In advanced life, Mr. Kohne procured a residence in Pennsylvania, but he *retained* his *residence* in South-Carolina, and his pew in St. Michael's Church, Charleston; and in those Dioceses passed the year, the summer in the former, and the winter in the latter, continuing, while in South-Carolina, to attend the services of St. Michael's Church, Charleston, and it is understood was recognized by the Rector as one of his charge.

“The question then is: Must we understand that Mr. Kohne's legacy was “contributed in the same” South-Carolina, or in Pennsylvania?

“If the contribution is understood to have come from a member of the Diocese of South-Carolina, then the advantage will accrue to that Diocese. But if Mr. K. was exclusively a member of the Diocese of Pennsylvania, then that Diocese is entitled to the additional number of Trustees. The Chairman of the Committee has come to the conclusion, that this munificent benefactor of the Church cannot be considered as *exclusively* a member of either of the Dioceses named. And he is confirmed in this opinion, by the fact, that there are several persons, who, having two homes in the North and South, or the West and South, (among others, the much respected widow of Mr. Kohne,) are regarded by their Pastors, and by themselves, as attached to the two Dioceses, in each of which they reside, passing part of the year in the one or the other. The following resolutions, therefore, are proposed

1. That the legacy of the late Mr. Kohne entitles the Dioceses of South-Carolina and of Pennsylvania, to an additional number of Trustees in *equal* proportions.

2. That the amount of the legacy being (\$100,000) each Diocese is entitled to seven additional Trustees.

In this report, two of the three members forming the Committee, did not concur. All which is respectfully submitted by

C. E. GADSDEN, *one of the Committee and Chairman.*

Canon II. of the Diocese of South-Carolina has this clause:—"Every Minister having "a parochial charge in this Diocese"—discriminating (in his report) "in each instance, "the number of families belonging likewise to *other congregations.*" It is obvious to remark, if a person can belong to two Congregations, he may to two Dioceses.

Statement.—August 1851.—"Mr. Kohne married my cousin about 1807 or '8. Since that time I have been well acquainted with all his movements. His business was carried on in Charleston—his property was made in Charleston, but has been much increased since he retired from business. With the exception of 1812, Mr. K. spent all his winters South. In May 1829, he died. From '26 to '29, he was quite too sick to think of returning to Charleston. I do positively say he considered himself as much a Charlestonian in winter as a Philadelphian in summer. He did bring his establishment here. His pew here he gave to St. Michael's—in Philadelphia, to St. James'. His legacies were confined to Charleston and Philadelphia, except the Theological Seminary. All I have mentioned proves conclusively Mr. Kohne considered himself belonging as much South as North, and but for his illness would never have wintered North. His last will was made, I think, in or about 1828. I was in his house just as he expired."

To the annual meeting of the Board of Trustees in 1851, this report was transmitted, and they resolved that the case was not for their decision, but for *that* of the General Convention. It will be for your Body to take order on the subject, or not, as you deem best.

In my addresses to the Convention, 1850 and 1851, reference was made by way of respectful remonstrance to a law of the College of South-Carolina. The liberal policy of the University of Virginia is that which it is believed would be generally approved. I extract from a published document of that institution. "Divine Service is performed in the chapel every Sunday morning and evening, during the session, by the Chaplain of the University. Students have also the opportunity of attending, *at their choice*, Sunday services at any of the Churches in Charlottesville." The request made in my addresses of the two last years, is now repeated as to members of our Church who reside remotely from any of our Congregations, furnishing me with their names. The reasons of the request have been twice published.

"The History of the Church," suspended by the greatly lamented death of the author, the late Rev. Dr. Jarvis, will, it is hoped, be continued. But, if it should not be, the two volumes are valuable, and I take occasion to remark, several copies purchased for this Diocese, remain on hand.*

As usual, these items are reported. My travelling by land and water numbered 2,992 miles. Letters received were 365. The official expenditures amounted to \$970 52½. The particulars are in documents on the table.

It may not be generally known that the venerable work, "The New Whole Duty of Man" has been recently re-published in our country, and also one less ancient, but of great excellency, "The Christian's

* For sale at Mr. Miller's, No. 5 Broad-street.

Manuel of Faith and Devotion, containing Dialogues and Prayers.”*

These books should be in every family and Parish Library, and may be studied with profit again and again.

The Constitution of the State of South-Carolina, Article I., Sec. 23, is in these words:—“ And, whereas, the Ministers of the Gospel are, by their profession, dedicated to the service of God, and the care of souls, and ought not to be diverted from the great duty of their functions:— Therefore, no Minister of the Gospel, or public Preacher, of any religious persuasion, whilst he continues in the exercise of his pastoral functions, shall be eligible to the office of Governor, Lieut. Governor, or a seat in the Senate or House of Representatives.”

The practical lesson here given, seems to me that the government under which we live, desires the Clergy to leave the study of politics; the teaching of politics; and the acting as leaders in political matters exclusively to the Laity. On the Executive and Legislative, (and no Clergyman is allowed to be in either department,) rest the responsibility of the civil government. The Clergyman’s responsibility begins and ends with his vote. Why should he wish to increase it?

As this address concerns the Congregations in general, it is requested that it, or a part of it may be read on some occasion of public worship.

“ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” Amen.



FOR THE GOSPEL MESSENGER.

A DISCOURSE, PREACHED IN ST. PAUL’S CHURCH, PENDLETON, S. C.

On the third Sunday after Epiphany, 1852; on occasion of the death of Miss MARTHA M. COLHOUN; by the Rev. A. H. Cornish, Rector of said Church.

“ *I would not live alway.*”—JOB vii., part of 16th verse.

Wise and merciful is our God, though He calls us to mourn. And, indeed, we individually, and as a congregation, and as a community now mourn, as only those do mourn whose hearts are burdened with a real sorrow. It is true, we had reason† to anticipate the solemn event, and yet, we are scarcely prepared to realize its actual occurrence. We can scarcely realize that yonder seat has been made forever vacant. That she may never more be seen among us in this *house of prayer*: never more mingle with us in the pleasant walks of social life: never more cheer us with her voice, or encourage us by her good example. We can scarcely realize that her mortal body now has its last repose, while her spirit has returned to Him who gave it. Yet so it is; and the mournful truth is now present to our minds, and wakes in our every heart a note of wo. “ And why should we refrain our voice from weeping, and our eyes from tears?” What can pos-

* In former addresses were recommended,—“ Help to Catechising”—“ Hobart’s Fasts and Festivals,” “ New Week’s Preparation,” and “ Bishop Ken on the Catechism.”

† For several months before her decease, Miss M. M. C. had been afflicted with what seemed to be a complicated disease, which baffled the skill of the ablest physicians. She departed this life at Columbia, S. C., 17th January, 1852; and this sermon was preached on the Sunday next after the melancholy tidings reached Pendleton.

sibly mitigate the sorrow consequent on such a loss? Was not life, with its many attractions for the young and gifted, and beautiful, all before her? And was she not every way fitted to adorn and bless the scenes of earth, in an eminent degree, and to a wide extent? Surely we did not need this additional lesson to convince us that life, as connected with this world, is but a dream; or "a vapor that appeareth for a little time, and then vanisheth away."

It may be thought that Job had reason to exclaim, "I would not live alway," for he "was well stricken in age," and had been taught, by many sad and calamitous reverses, the utter vanity of earthly things. After a life of happiness, and great prosperity, age finds him surrounded with temporal blessings of every various kind: sons and daughters; men-servants and maid-servants; silver and gold; flocks and herds; houses and lands. "The light of God shines brightly upon his tabernacle": And great, perhaps, is the danger, that in the enjoyment of his goodly gifts, he may forget the glorious and bountiful Giver. But while he is thus encompassed with earthly good, and all things around him give promise of increasing prosperity, a cloud suddenly gathers, and hangs with dark and ominous aspect over his habitation. Anon it bursts asunder; and in a moment the scene is changed. Over all so recently fair and desirable, desolation reigns. Of all Job's numerous sources of temporal comfort and enjoyment, not one remains. And, as if to fill to the brim, aye, to overflowing, his cup of sorrow and suffering, his body is visited by a most painful and loathsome disease. Thus stripped, apparently, of all that could render life a blessing, and bowed to the very dust by the weight of his afflictions; with nothing, indeed, remaining save his integrity, which no reverses of providence, however severe, could destroy; well, we may suppose, might the pious patriarch exclaim,—"I would not live alway"—"I would not remain forever in this world. Its purest pleasures, and highest joys, how evanescent and unsatisfactory. Its trials, changes, and sorrows, how hard to endure. Not always, therefore, would I stay here. I would rather be where reverses and suffering are unknown—where all is fixed and abiding—I would find rest for this worn and wearied body in the grave, and be in spirit with my great Redeemer."

But what was true in the case of holy Job, and of others who, like him, have lived long on the earth, and grown old in the pursuit and enjoyment of its gifts, may not seem to be equally true in the case of all, especially of those who have scarcely more than entered on the discharge of the many duties, and the fruition of the various pleasures of this lower world. It is natural to associate death with age, and to expect in the old preparation for departure. But can the young be expected to live in anticipation of death? Can they be expected to realize what that meaneth, "I would not live alway?"

All, of course, depends upon the views one cherishes with respect to life,—its purposes and end. As for example, does one imagine that it is "all of life to live;" that the brief present will be the whole of his existence; that all beyond the gate of death is involved in fearful uncertainty, and may be a vast and dreary void, "mere blank oblivion, utter nothingness;" and acting in accordance with such supposition, does he confine his thoughts to things temporal? Does he set his heart on the acquisition and indefinite accumulation of wealth, and

devote every power of mind and body to the accomplishment of his sordid desires? And have his exertions, to this end, been crowned with success? Has he, after many years of unremitting care, anxiety, and toil, "gathered dust" enough,—if not to satisfy all his desires,—at least to enable him to be independent—to sit, indeed, upon his glittering heap, an object of envy to those around and beneath him? And has he, as was said, all along confined his thoughts and desires to the brief present, regarding it as the sum total of human existence? How can such a one sincerely say, "I would not live alway?" Rather will he not—do not his actions, ever more eloquent than words, continually say, "I would live alway?" "Oh, give me life which I am now just ready to enjoy! Oh, spare me death, and take far from me your awful terrors!"

Or, has another, with views of life; its end and purposes; similar to those already described, been seeking by means of the chisel, the pencil, or the pen, to enrol his name high up among the supposed immortal ones of earth? And has he lived to see his fame spread far and wide? Is it in the mouths of men "familiar as a household word?" And does he feel proud of the position he has achieved? How can he be expected to say, with meaning, "I would not live alway?" Would he not, were it possible, prolong indefinitely his stay on the earth? Does he not say distinctly, as outward act can do, "I would live alway?" Take not from me my cherished pleasures and hopes! Oh, bring not near the gloomy and dreadful grave!"

Or, is there another whose views of life are simply vague—indefinite; the result of indifference to all save the pleasures of the passing hour? And does he seek such pleasures in every possible way; as a sincere "lover of pleasures such as earth affords: Does he—thoughtless as the gilded insect—flutter on, day after day, "from toy to toy, from vanity to vice," expecting that "to-morrow will be as this day," or even more abundant in enjoyment? How can such a one sincerely desire the termination of his sojourn here? How, all unprepared, as he is, for what may be hereafter, how tenaciously must he cling to life? Aye, even as the drowning man clings to the merest fragment of the shattered wreck.

With respect to all these, and such as these, whose views of life are bounded by time, how dreadful the voice which calls them hence; especially if it be heard, as it so frequently is, in the morning hour, when the heart is fresh and buoyant with hope, and the horizon is radiant with the promises of earthly good.

But is there another still whose views of life are widely variant from all these, having been derived from the teachings of Revelation? Has his judgment clearly comprehended, and his heart fully believed and cordially embraced this great, fundamental truth, alike of natural and revealed religion, viz:—"There is a God that judgeth the earth!" Like a child, dutiful and obedient, has he asked of his heavenly Father wisdom, and strength, and guidance? And has the Divine Instructor enabled him to understand, in sufficient measure for the purposes of faith, the high mysteries involved in life? Then, doubtless, he has learned something of the great and adorable mystery of "The Incarnation," and the Cross. He has seen—but oh, let faith, on bended

knee, receive, what finite reason can never hope to comprehend—he has seen the Infinite, the Eternal, become “an infant of days,” the Babe of Bethlehem. Though apparently weak and powerless, in his manger-bed, yet he has seen centre in him the hopes of a guilty world. He has contemplated, with lively gratitude, and reverential awe, the many wonders done by Him for the completion of prophecy, the relief of human misery, and the confirmation of human hope. And he has seen this wonderful Being—this God-Man—approach at length, the end of *his* earthly life: He has seen Him “despised and rejected” by those whom He loved with more than mortal love, and bowed to the very dust by the self-imposed burden of the cross. He has seen;—but oh, why speak we, of the agony and bloody sweat; the precious death and burial; the glorious resurrection and ascension; and the coming of the Holy Ghost.” He has seen and learned enough to satisfy him—and had not she whose seemingly premature departure we now so deeply deplore, also seen enough to satisfy her, that “it is not all of life to live?” That the brief present is but the beginning of man’s life? That his better and truer life, will be the life above?

And had she not made seasonable preparation for an entrance on that other life? Before the hand of slow, yet sure decay was laid upon her, had not her serious thoughts been given to this all-important subject? Yes, beloved, the teachings alike of experience and of Divine wisdom had convinced her that she was but “vile earth and a miserable sinner;” and that it was only by “repentance towards God, and faith in the Lord Jesus Christ,” that she could reasonably hope for pardon and forgiveness. Hence the earnestness with which she sought the Lord, and the sincerity with which she offered unto Him, that high and most acceptable sacrifice,—even the sacrifice of “a broken and contrite heart.” Having been “born again of water and of the Spirit,” and further exhibited her love and obedience in the reception of the ordinance of Confirmation, she had frequently knelt with us around this holy table, and sought in the Supper of the Lord, additional strength, from the one only source of all spiritual strength, to enable her to increase in the virtues and graces of the Gospel “more and more.”

To you, beloved, who knew the departed so intimately, esteemed her so highly, and loved her so well, it were needless to speak of her general character, or of the marked, though gradual change wrought by the Spirit in her views, tastes, and feelings. Rare, indeed, was the combination of natural attractions with which her Maker had endowed her. Her elegant and engaging manners, united with every feminine grace and accomplishment, rendered her the delight of home, and an ornament to the sphere in which she moved. And truly might it be said respecting her,—

“None knew her but to love her,
None named her but to praise.”

But though endowed with rare and peculiar attractions of mind and manner, yet, over all, what additional beauty and loveliness were shed by her consistent piety and active benevolence. And had God been pleased to prolong her days on earth, rich indeed, was the promise she

gave of usefulness to the Church, and to Society at large. But she has ceased to be mortal; and we, her companions, awhile along life's journey, are left to bewail our irreparable loss. Could one, for whom this world had so many attractions, desire to leave it? Could she, not only without murmuring or repining, but even with submissive joy, anticipate the hour of her release? Yes, for her, we may believe, the grave had no terrors, death no sting. She ardently desired to depart, and be with Christ. And "thanks be to God who gave her the victory, through our Lord Jesus Christ." She could say, as none but the humble and faithful disciple of Christ can do, with sincerity and meaning; "I would not live alway." I see nothing here at all to be desired in comparison with "the glory that is to be revealed."

And can any well-informed and truly pious Christian really desire to live here *always*? Is he not rather continually looking forward, with humble confidence and hope, to the time of his departure? And if he would not live here always? If, after a few more days he must leave, and that too forever, his earthly abode; of what importance is it how soon his change may come? Has experience taught us that the trials, sorrows, pains, and disappointments of this life, are more than counterbalanced by its pleasures and its joys? And, if it may have been so in the past, what assurance have we that it will be so in the future? And is it not more than probable that some whom God specially loves, "because an excellent spirit is found in them," are, when they are early called, actually "taken away from the evil to come?" We cannot understand the plans and purposes of the All-Wise. Enough for us to know that "He doeth all things well." And if it seem to Him good to take "his beloved" early to Himself, should they not rejoice? Do they not desire, exceedingly, to see Him, the holy Jesus—"the King of Saints"—in His transcendent beauty, and to share His excellent glory? And the life they here live in the flesh, would it not be next to intolerable, but for the hope they cherish of being, ere long, admitted, "through the grave and gate of death," to heavenly blessedness? It must be evident, then, the Christian would not, if he could, abide here forever. With sincere delight he acknowledges that he is a pilgrim here, and expects, after no long intervale—perhaps before the morrow's sun shall rise, to strike his tent, and be gone.

It is true, the good Christian will, in all things, desire to do, or, if need be, to suffer the will of God. Should his days on earth be prolonged, even to the season of old age, he will not fret nor murmur,—although, like Job, affliction and adversity should be his allotted portion. For he wisely considers that whilst, in such event, he will have many more crosses to bear—many more temptations to overcome; he will also have a longer space for repentance and "growth in grace."

That "our deceased sister," though early called, was prepared for the event, and went rejoicing to her rest,—as one whose robes had been washed and made white in the blood of the Lamb,—and who had, moreover, been furnished with a nuptial-ring, and a wedding garment, we believe, without the testimony of others. Nevertheless, you

doubtless, will be pleased to learn, as I have done, from another,* what, under the circumstances, we could not otherwise know, viz :— That notwithstanding great physical suffering, she was cheered and sustained by a steadfast faith, and a calm, triumphant assurance, even in the presence of “the king of terrors.”

Wherefore, beloved, comfort we one another with these words. And may we also be prepared to leave this earthly scene at any moment God shall see fit to call us. To die, that we may live; “live alway,”—not in this imperfect state—this world of care, and pain, and sorrow, but *alway* in the world beyond the grave.

Assuredly, my young friends,—you who have been her companions along the flowery paths of youth, have watched with anxious solicitude, the changes which disease had wrought in her; and now appear as sincere mourners at her grave; assuredly, no words of mine can be expected to deepen the sad impressions your hearts have already received. Oh, “sorrow we not most of all, that we shall see her face no more” on earth—sorrow we, rather, over our coldness and insensibility to spiritual things,—our want of preparation for a happy and triumphant death. You would live alway in the world above—you desire to avoid the awful doom of the finally impenitent, and to be forever the happy companions of “the just made perfect. Oh, then learn and practice betimes the lessons of Infinite Wisdom. Begin, in earnest, and without delay, the great and most important work of preparation. “Set your affection on things above; not on things on the earth.” Seek the Lord earnestly, with all your heart, in the secret chamber, in works of devotion and charity, and in the solemn services and sacraments of His holy temple. Then may you reasonably hope to “live alway,” where time’s changes and chances are unknown. Then may you hope to “die the death of the righteous, and that your future state will be like his.”

* The Rev. P. J. Shand of Columbia.—He was with Miss Colhoun a day or two before her death, and administered to her the last consolations of our holy religion. The following beautiful and touching extract from a letter received from him, was here read as part of the discourse. “At her request, I administered the Holy Communion to her. Her frame of mind was a Christian and peaceful one. She saw her end approaching, but looked calmly forward to its occurrence. The earnest desire of her soul was, an entire resignation to the Divine will, and a patient endurance of suffering. Her unwavering reliance was on her Saviour, and her trust for salvation on the efficacious merits of His atonement. She expressed no wish to live, but a pious willingness and readiness to depart, and be with Christ. Though afflicted, at the moment, with intense pain, she joined, with devout solemnity and holy interest, in the religious offices of the occasion, and eat and drank of the bread of life and the cup of redemption, with a composed and confident anticipation of shortly engaging in a more glorious participation of her Saviour’s love in His Father’s kingdom. The interview was gratifying and edifying to myself, and I doubt not, equally so to all around her. While I deeply sympathize with you in the loss of so valuable and lovely a member of your Parish, I would desire to unite with you in gratitude to God, for the comforting testimony she has left, of her “having departed in the true faith of His holy name;” and that she will finally have “her perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory.”

SELECTIONS.

ON CHURCH SCHOOLS.

From a Sunday School Address, by the Rector of St. Philip's, March 2d, 1832.

"But a strong point in our case is yet to be considered. A prominent advantage anticipated from our present attempt is the ultimate, it may be distant, but we will not despair of it, institution of a proper Church school.* I mean a primary school, in which every member of this congregation who chooses it, may have his children educated, under the general superintendence of their Ministers, and a board of visitors of the best informed gentlemen and ladies, of the congregation, and more especially under teachers, of unexceptionable morality and piety. A school so governed and constituted would be a bond of union to us as a flock. Our children would grow up as brothers and sisters. The Clergy would, with comparative ease, become intimately acquainted with the people, (which is difficult now from their scattered residences, the time occupied in going from house to house, and the uncertainty of finding them at home) for they would often meet parents and guardians in the school room, at least would have an opportunity of becoming acquainted with the character of their younger members. In such a school, we may reasonably hope, under the divine blessing, many would be inclined to devote themselves to the sacred ministry. But I cannot now enter into the detail of all its advantages direct and indirect. The opportunity for planting in the heart, while yet tender, the seeds of piety—the principles of gospel truth, is the chief ground of our anxiety on this occasion. This matter is well understood, and acted upon by other denominations of Christians. None are so negligent in relation to it as our own in this country. Let this just reproach be done away. I put it to your candour, whether, without some such arrangement, your children can ever obtain any religious instruction at school. Teaching is too often committed to irreligious, and even immoral men, and pious teachers generally decline religious instruction for fear of giving offence to their employers of a different denomination, or else from false views of liberality. Let our's be a *Christian* institution, and known as such. Let judicious selections from the Bible, and not only human works, be studied. Let us not fall into the common error of "caring for none of those things" which relate to eternity. In an eager desire to cultivate the intellectual, social, and physical nature of man, let us not overlook the superior part of his nature, his moral powers. Skill and activity are eminently conducive to success in this world, but what is your son profited if he shall gain the whole world and lose his soul! Let us remember he is created for possible manhood, and certain immortality, and while we attend to that branch of his education which relates to the former, bestow chief attention on that which concerns his eternal welfare. We are proposing no experiment. Need I remind you of what I stated in the beginning of this discourse, that just

*Having both a male and female department.

such a school was instituted by our fathers, the founders of this Church? What fruits of enlightened piety and ardent zeal might we have reaped, had it been kept up not for 60 years only, but to our day! Is it not remarkable, that while a steady eye has been fixed, and thought and effort have not been wanting, on the improvement of our Church, so many successive generations of this congregation have neglected the means of usefulness of which we are speaking? Let it not be said that such schools belonged to other times and cannot succeed *now*. Such a school, though confined to charity-scholars, has been kept up by Trinity Church, New-York,* and it is but lately that I heard of a member of our congregation who attributed his preference for our faith, to the early impressions received at that school. On Long-Island, in the same State, "the Christian Institute" formed on the plan I am recommending, and intended for pupils of all ages, has been, for several years, and is now flourishing. There are one, if not two other schools and colleges in the United States, in which the Christian religion, as understood by our Church, is a part of the system of instruction. In this good old way, our brethren in England seem now more than ordinarily interested. It is a fundamental principle of King's College, London, "that every system of general education for the youth of a Christian community, ought to comprise instruction in the Christian religion, as an indispensable part, without which the acquisition of other branches of knowledge will be conducive neither to the happiness of individuals, nor to the welfare of the state." In the junior department there will be "a systematic inculcation of the soundest principles of religion and morality." In the senior department "religious and moral instruction in conformity with the principles of the established Church." The principal will give instruction twice a week "on the evidences of natural and revealed religion, and the doctrines and duties of Christianity." At the recent opening of this new college, the Bishop of London, in his sermon, insisted with earnestness on the great importance to society and the pupil himself "of imbuing the mind of youth with a sense of moral responsibility, as well as of storing it with worldly wisdom."

In the same spirit, a late writer on the political state of France, says, "the march of intellect is dangerous without, but salutary if accompanied by correct morals." A proper school is one in which the *whole* nature of man is more or less attended to, in which the elements of *all* knowledge are more or less inculcated. Such a school we desire and

*Of this school, (a writer in the Churchman of March the 10th, says) "a wider claim of interest is opened in the beautiful union this school exhibits of religious instruction, daily devotion, with the ordinary objects of intellectual education. For myself, Messrs. Editors, I would say, that when I hear the swelling hymn, or the voice of prayer, rising from the lips of the infant or youthful multitude, thus gathered from the abodes of poverty, and perhaps from the haunts of vice, commencing the studies of the day with the duties of piety, I cannot believe that their hearts are dead to impressions which I find to overpower my own, and therefore I cannot but believe, that it is a union blessed in its influence, upon their future character. Though the words of adoration may too often be thoughtlessly uttered, yet their influence is not always unfelt; and at any rate, the habits of piety are formed and strengthened, and that knowledge given, which however forgotten it may be for a time, sickness and sorrow will one day awaken to guide their feet into the paths of peace."

hope and pray to have in due season in our building—a school in which the basis of all instruction and all discipline shall be the Christian religion. Happy to day in the usefulness of our undertaking immediately before us, how much more so shall we be, what a joyful day will dawn upon us, when we shall be able to say, the Parish school is re-established, and to inscribe on our walls in capitals visible to every eye turned towards our Church “St. Philip’s School.” Here is the Church, and here also is the school. May they be once more reunited, never to be separated. May they be the blessed means of bringing us all to Christ—to the peace and hope and joy of the believer in *him*.”

ON A CHURCH SCHOOL.

Extracted from Bishop Freeman’s Address.—May, 1851

“Another means for promoting the prosperity and extension of the Church, which I beg to suggest to you, brethren of the Clergy is, that of keeping continually in view, statedly setting forth, with prudence and moderation of course, but faithfully, the distinctive features and principles of the Church, as a Divine Institution, as apostolic in its character and organization, as Catholic, as well as Protestant, in its doctrines, and as the Body of Christ, of which all who would be saved, must *ordinarily* become members. Other bodies of professing Christians are, generally faithful in inculcating their peculiar views, and they do it without offence. Why should *we* hesitate to present the truth as we have received, and as *we* hold it? Why should *we* keep back from the people of our charge, *any portion* of that gospel which is committed to our trust? Surely we may, surely we *must*, if we would approve ourselves honest in the sight of all men, set forth meekly, but without fear, the entire doctrine of Christ. We must not shun to declare the whole counsel of God. . . . The scheme for the advancement of the Church, suggested at the last Convention, that of the establishment of a Mission, or Diocesan Institution of learning, I still regard as one of great importance to the growth and prosperity of the Church, and I again commend it to your consideration. An address from the School Committee, with my approbation, has been laid before the Church at large, through the medium of the public prints; but I confess I am not sanguine as to the result of the appeal therein made to the liberality and Christian beneficence of Churchmen. I fear we have little to expect in that way, in aid of our enterprise. We must, I apprehend, depend mainly on our own exertions, and the generosity of the people of Texas.—Let us then put our own shoulders to the wheel, and relying upon the blessing, and the good providence of God, do what we can to give an impulse to this good work. Let us purchase or erect the necessary buildings for an humble beginning, at a cost entirely within our own resources, and offer the use of them, rent free, to some competent person, who may be willing to undertake the School at his own risk. Thus we shall have made a beginning, and may confidently look forward to ultimate success.

The School Committee say—such a School we are confident can be put into successful operation for the sum of five thousand dollars. And we appeal to the earnest-minded and devoted men and women in the

Church, to "give of the ability wherewith God hath blessed them," towards the accomplishment of an object so truly desirable: We are, at this time, in great want of a large number of Clergymen in this State. Many more might, at once—not without some self-denial, it is true—be well employed in this portion of the Lord's vinyard. Judging from past experience, we see little prospect of obtaining a sufficient supply of laborers for the abounding harvest, unless we educate and train them for the work here. If we commence to do so now, the Church in this State shall soon, with God's blessing, gain strength and importance scarcely conceivable; but should we delay the work for even a few years, it is incalculable how much may be lost, which the toils of many coming laborers will never be able to recover. Brethren,—We respectfully ask you to enable us to accomplish this work. It is emphatically Missionary work,—Missionary work of the most important kind."

THOUGHTS ABOUT BOOKS.

There is in our days a great demand for books of entertainment. It amounts to a passion. Any book, no matter what its character or tendency, (unless, indeed, it be grossly immoral) will sell among most, if not all, the religious classes, provided it have a certain degree of literary merit, and be highly exciting. Such books cannot well enter the domestic circle, without exerting more or less influence. Bad men, errorists of every description, know this and take advantage of it. The question is, should good and sound men take advantage of this state of things, also? And it is a question more easily asked than answered. There are many who are not disposed to encourage either in children or adults, the *habit* of reading works of fiction; for the very good reason that it is a bad habit. It enfeebles the mind. It is feeding on sweetmeats when there is need of solid food. It may be said in defence of religious works of fiction, that we have the example of the Saviour, who taught by parables, which are in fact a species of religious fiction. True; but a short parable which may be read in a few moments, which sets forth the truth clearly and pointedly, is quite a different thing from a long novel, working up the feelings, keeping the mind for long hours in a state of excitement and suspense, without calling into requisition the thinking faculties.

But on the other hand, we have the fact that the large mass of men cannot be reached by an argumentative treatise; they have no taste, no capacity for it. And children especially, cannot become interested in a book which taxes their thinking powers. Such books only serve to make religious instructions repulsive. Little tales suited to their capacities, however, interest them, and convey instruction which otherwise could never reach them.

We have, then, the indisputable fact that religious fiction is not the *healthiest* mode of conveying religious instruction. We have also the fact that the mass of those who read at all, can be reached by no other mode. Yet religious teaching, besides that they receive from the pulpit, they must have. They will not receive it unless it comes in the shape of a well told narrative. Wherever the fault lies, such is the

case, and we cannot help it. Members of our own communion have accordingly given us, at different times, religious works, setting forth the distinctive features of the Church, by narrative, illustrating her practical working, and we speak from deliberate conviction, when we say they take the very first rank among works of this class. They are eagerly sought, and notwithstanding the prejudice which every where exists against our communion, they are read extensively by members of the different denominations. So that notwithstanding the many and weighty arguments which may be brought against "religious novels," it cannot be denied that they accomplish much good, and the tastes and habits of the age are such that they seem to be the only means by which persons of a certain class can be reached.

Could works of this kind be so written as to make people think, not merely to amuse them, it would be one step towards counteracting an evil. We know there are such books, but they are popular only among a certain class. It would be difficult, perhaps impossible, to make books of this kind for youth. In lieu of this, in some works which our Sunday School Union have published, are to be found at the end of the volume, a series of questions, which, if parents or teachers will take the trouble to profit by, they can make useful as a means of leading children to *think* upon what they have read.

The passion among religious people for books of fiction, keeps authors and publishers constantly employed. And as these gentlemen are not always orthodox, we have works inculcating every shade of doctrine. Many a person who would not listen to a preacher holding forth certain obnoxious views, will patiently hear whatever a novel writer has to say. And hence, however pure the teaching from the pulpit may be, a community may, through means of the popular literature, become infected with heresy. The Clergy in general, have not the time, even had they the disposition, to learn the character of the literature which, in the shape of magazines, reviews and novels, finds its way into the families of their parishioners. It is too much to expect of a clergyman that he will attempt to do this. Some think it would be a sinful waste of time to do so. But what clergyman is there, who does not find among his parishioners, crude notions, odds and ends of erroneous principles, tending to unsettle their minds and prejudice them against the truth? And sometimes when he has prepared a sermon with the greatest care, to make it clear, persuasive, designed to teach the truth and to enforce it, and begins to think that it cannot fail to make an impression upon the minds and the hearts of his congregation—he finds that as for any practical effect upon the people, in the way of inculcating sound doctrines, he might as well have preached in Choctaw. He is at a loss to account for this. There is an evil somewhere—an evil principle at work, tending to counteract all his efforts. What it is he cannot tell—whence it comes he can not tell. Now, could he but know the character of the literature which circulates among his people—could he, for six months or a year, read precisely the books, reviews, magazines, and newspapers which they read, he would find whence comes the antagonist influence, and he would know how to meet it. The clergyman who pursues a straightforward course

in doctrinal and practical teaching, may write discourses which are unanswerable. This is well; but it is but half his work. He must know what fallacies are deluding the minds of his congregation. He must grapple with them, and then he can not only prove what is true, but disprove what is false. To this end, he must himself look into those sources whence their erroneous notions are derived. He must have some acquaintance with the popular literature of the day.

If young persons must read works of fiction, they should be so educated that their thinking powers be not materially injured thereby. If books of this kind are necessary, in order to reach certain classes, then such as inculcate sound and healthful instruction, should be provided by those who are competent for the task. If there is literature of a dangerous tendency circulating among the people, the clergy should acquaint themselves with the nature of the poison, in order to provide an antidote.—*Utica Gos. Mess.*

CLOSE OF THE JUBILEE OF 1851-2.

From the Calendar.

We have the privilege of laying before our readers the official documents, communicating to the authorities of our Church the action of the Venerable Society, to which we alluded in our last. And it may be proper to state what has thus far been done by way of response to this invitation. The Secretary of the House of Bishops, the Rev. Dr. Wainwright, was advised by those members of the House of Bishops with whom he has been able to confer—particularly by Bishop Brownell, the oldest of the Bishops residing east of the Mountains—to address a circular letter to all the Bishops, communicating the letter of the Archbishop of Canterbury, and asking them to signify their assent to a call for the assembling of the House of Bishops at an early day, if that should seem to them best. As soon as the Secretary has heard from the Bishops, he will communicate their answers to the Presiding Bishop, who will act in calling a meeting or otherwise, as these answers may seem to require. It seems therefore probable that there will be a meeting of the House of Bishops at no distant date, to consider and respond to this most kind and courteous invitation of the Mother Church.

NEW-YORK, March 9th, 1852.

Right Reverend and Dear Sir :

By the last steamer from England, I received the documents, a copy of which I have the honor of transmitting to you herewith.

In letters to his Grace the Archbishop of Canterbury, and to the Rev. the Secretary of the Society for the Propagation of the Gospel, acknowledging the receipt of their communications, I have simply stated that the request has been complied with, and that I await such commands as I may be entrusted with by the Bishops.

I am, Rt. Rev. and Dear Sir,

Your Friend and Son in the Church,

JONATHAN M. WAINWRIGHT,

Sec. of the House of Bishops.

To the Rt. Rev: the Bishop.

79 PALL MALL, Feb. 20th, 1852.

*Rev. and Dear Sir :—*You will receive by this mail a letter from the Archbishop of Canterbury, accompanied by resolutions which have this day been passed unanimously by the Society for the Propagation of the Gospel, inviting the House of Bishops to depute representatives of their body to attend and take part in the concluding services of the Jubilee.

The year will terminate on the 15th June, (Tuesday) on which day, I have no doubt that a solemn service, with Holy Communion, will be celebrated at Westminster Abbey.

We have thought that you, as Secretary of the House of Bishops, were the proper person to address upon this subject, and we trust you will kindly undertake to communicate the wishes of the Archbishop, and the Society, to the several Bishops of your Church, and to honor us with an answer as soon as—by correspondence, or otherwise—their wishes can be ascertained. The services of such a deputation as, we trust, may be sent, will, of course, be more available to us a certain time before, rather than subsequent to, June 15th.

With sincere esteem, I am, my dear sir, yours, very faithfully,

EARNEST HAWKINS.

The Rev. Dr. Wainwright,

Sec. of the House of Bishops.

LAMBETH, Feb. 20th, 1852.

*Reverend and Dear Brother :—*It is my gratifying duty to transmit the accompanying resolutions of the Society for the Propagation of the Gospel, with a request that you will have the goodness to communicate them, in such manner as you may think most fitting, to the House of Bishops.

The Society, and I may add, the Church of England generally, has derived real satisfaction from the cordial manner in which the proposal, contained in my letter of March 20th, 1851, was received; and I feel assured that the celebration of the Society's Third Jubilee in America, as well as in this country and its wide-spread colonies and dependencies, has done much to diffuse an interest in the cause of Missions, and to promote a spirit of Christian good will and harmony among the members of our communion, in all parts of the world.

With a view to the further advancement of these great objects, and to manifest still more strikingly the essential unity of the sister Churches of America and England, the Society is anxious to secure the presence and co-operation of some representation of the American Episcopate on occasion of the concluding services of its Jubilee year.

I trust, therefore, that in accordance with the resolutions accompanying this letter, the House of Bishops may be induced to depute two or more of their body to join in the religious services, which will close on Tuesday, June 15th; and I am specially required to claim for the Society the privilege of bearing the expenses of such a deputation.

As soon as I am honored with what, I trust, will be a favorable reply I will see to the suitable arrangements to be made for the reception of the Bishops, and for the order of the services in which they will be solicited to take part.

Meanwhile, with a sincere prayer to the Great Head of the Church, for a blessing on our common labors, I remain,

Reverend and dear sir,
Your affectionate brother in the Lord
J. B. CANTUAR.

Rev. Dr. Wainwright.

Sec. of the House of Bishops.

At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at the House of the Society, on Friday, February 20th, 1852, the following Resolutions, proposed by the Standing Committee, were unanimously passed:

I. *Resolved*, That the Society desires to acknowledge the cordiality with which the Bishops and Clergy of the American Church received and acted on the invitation of his Grace, the Archbishop of Canterbury, to join with their brethren of the Mother Church in celebrating the Society's Third Jubilee; and that, with a view to a fuller and more complete intercommunion between the distant portions of the Church, his Grace the President be requested to address a communication to the Bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the Society's Jubilee Year, which will end on June 15th, 1852.

II. *Resolved*, That his Grace be requested, in transmitting the invitation, to intimate to the House of Bishops the desire of the Society that it may be permitted to bear the expenses of the delegation.

(A true copy.)

EARNEST HAWKINS,
Secretary S. P. G.

February 20th, 1852.

SPECIAL CONVENTION OF THE DIOCESE OF NEW JERSEY,

Held in St. Mary's Church, Burlington, March 17th, 1852.

Morning prayer was offered by the Rev. J. L. Watson, Rector of Grace Church, Newark. Selection IV. was used instead of the Psalms for the day, and special Lessons were also used. The 55th chapter of Isaiah was read for the first, and Ephesians 4th for second lesson.

The Bishop read the Ante-Communion service, the Rev. Mr. Otis reading the Epistle. After singing the first two verses of the 212th Hymn, the Bishop delivered a most appropriate and impressive address to the congregation, of clergy and laity, assembled. It was an earnest and forcible exhortation, founded upon those words of St. Paul, "Brethren, pray for us." The great truth was enforced that 'not even in prayer' can Christian people be separated from Christian ministers.

After the address, the Bishop proceeded with the Holy Communion, assisted by the Rev. Messrs. Dunn, Watson and Otis. There was a very large Communion, in which many clergymen from other Dioceses, partook.

The Convention was then called to order by the Bishop, when the Secretary called the roll of the Clergy and Laity entitled to vote at this Convention. Forty-one clergymen were present, and fifty-three

parishes were represented.* Although there are sixty-three clergymen in the Diocese, there are only *thirty-eight* entitled to a vote, in accordance with the Canon requiring Rectors to be instituted before they can have a vote. There were twenty-eight clergymen entitled to vote, present in this Convention, several being kept away by other necessary duties.

The Convention having been organized the Rt. Rev. Bishop delivered an elaborate Address, which from its length we are compelled to omit.—This was followed by the following, from

JUDGE OGDEN—Mr. President: That the important duties now devolving upon this Council of the Church of Jesus Christ may be discharged dispassionately, understandingly, and in order, I offer for adoption the following resolution:

Resolved: That the call of the Bishop for this Convention, be referred to a Committee of five presbyters and five lay delegates, to be selected by ballot upon a vote by orders, upon open nominations, to report resolutions for the consideration and action of the Convention.

The resolution was seconded and adopted.

The Committee was composed of the Rev. E. D. Barry, Rev. Clarkson Dunn, Rev. Jas. A. Williams, Rev. Saml. L. Southard and the Rev. John S. Kidney; also of Judge Carpenter, Hon. J. L. Miller, Hon. D. B. Ryall, Capt. Engle, and Mr. A. C. Livingston.

The Convention then adjourned for one hour.

When the Convention assembled after the recess, the above named Committee reported the following resolutions:

Whereas, The Right Rev. William Meade, Bishop of the Protestant Episcopal Church of Virginia; the Right Rev. George Burgess, Bishop of the Protestant Episcopal Church in Maine, and the Right Rev. Charles P. McIlvain, Bishop of the Protestant Episcopal Church in Ohio, did address to the Right Rev. the Bishop of this Diocese, a letter, bearing date the 22d day of September, 1851, and delivered on the 2d of February, 1852.

And *Whereas* the said Right Rev. Bishops do state therein, "that they have received, from certain lay members of the Church in the diocese of New Jersey, a communication, in which they are called upon to determine whether it may be proper to institute a trial according to the Canon of the General Convention provided for that purpose; and that such is the character and number of the charges contained therein, that they do not feel at liberty to decline the call thus made, unless the object can be obtained in some other way."

And, *Whereas*, the said Right Rev. Bishops do in such letter declare their opinion to be that, "it is only when a Diocesan Convention refuses to institute inquiry, or neglects to do it for too long a period or

* *Note.*—In the *Banner of the Cross*, of the 27th inst. the following correction is made:—"In our account of the special Convention of last week, which was prepared with much haste, we stated incorrectly the number of Parishes represented. We gave the number of Parishes in the Diocese, instead of those whose Delegates were present. There were only *thirty-seven* Parishes represented, though there were *one hundred and ten* Lay Delegates present. This is an important correction, as it alone properly presents the lay vote."

performes the duty unfaithfully, that the Bishops can be reasonably expected to interfere."

And *Whereas*, the said Right Rev. Bishops do call upon the Bishop of this Diocese, as the only way of obtaining the object, other than a presentment by them, that "he have without delay a special convention, for the purpose of a full investigation of all that has been, or may be laid to his charge, whether in the document transmitted to them, or otherwise."

And, *Whereas*, the Bishop of this Diocese, did, by a document bearing date the 2d of February, 1852, refuse to pursue the course thus pointed out, and did protest against the action of the said Right Rev. Bishops, "as an aggression on the Diocese of New-Jersey, as an invasion of his sacred rights, and as a dictation to pursue a course marked out to him and his Convention.

Therefore, *Resolved*, that the refusal of the Right Rev. Bishop of this Diocese to call a special Convention, for such purpose, at the instance of the Bishops of Virginia, Maine, and Ohio, meets the entire approbation of this Convention, it being in conformity with Ecclesiastical law, a proper assertion of Episcopal jurisdiction, and a just vindication of the rights and dignity of the Diocese and Convention of New-Jersey; and, that the official action of those Right Rev. Bishops in the premises, is, in the judgment of this body, unwarranted by any Canon, Law, or usage of the Church.

Resolved, That, in view of the unanimous action of the Convention of this Diocese in 1849, and of all that has since occurred in reference to the subject matter of the alleged charges against our Bishop, this Convention has entire confidence in the uprightness of character and purity of intention which have actuated him during his Episcopate.

Resolved, That, while the Bishop has always heretofore, and in his address this day, avowed his willingness to meet an investigation of any charges duly made and presented, and while we affirm with entire confidence, in behalf of the Convention of this Diocese, that it ever has been ready to make such investigation, yet, that this body feels no hesitation in expressing its decided opinion, that the best interest of the Diocese and of the Church at large, require no such proceedings.

In presenting these resolutions, the chairman stated that the Committee were unanimous in their approval.

The debate was continued for than five hours, and was a very free, full, and able one, and will be deeply interesting, as showing more clearly the views of the ablest men in New-Jersey.

The votes upon the resolutions were as follows:

First Resolution.—CLERGY, Ayes 25; Nays 2. LAITY, Ayes 25; Nays 9. Declined to vote 1. Divided 1. Declined to vote 1.

Second Resolution.—CLERGY, Ayes 25; Nays 1. LAITY, Ayes 25; Nays 7. Declined to vote 1. Divided 2.

Third Resolution.—CLERGY, Ayes 24; Nays 1. LAITY, Ayes 22; Nays 5. Divided 2. Declined to vote 2.

After the passage of these resolutions, on motion of the Rev. J. L. Watson, it was,

Resolved, That a copy of the resolutions adopted by this Convention be transmitted to the Bishops of the various Dioceses, and to the Standing Committee of any Diocese without a Bishop, or whose Bishop is under disability.

After singing the Gloria in Excelsis, and Prayer offered by the Bishop, the Convention adjourned.—*Banner of the Cross*.

CONVERSION OF THE JEWS.

Sirs:—One who has been in the habit for years past of laying by her mite on Good Friday for the Jews, (as there is no public collection made) would suggest whether it would not be well to call the attention of our congregations, throughout the Church, to the subject, and in Dioceses where there is no collection made for the “ancient people” on that day, to ask that each one would lay by for them as God has blessed him or her, that our prayers and our alms may go up together as a memorial.

It is but little the writer has been able to bestow, but it has been given freely, and with much pleasure. Reflecting on the subject at this time, and grieving that so little was in her power, induced her to make the above suggestion, feeling assured that you would willingly do all in your power to further a good object, which, she believes, you will think this certainly is. Please say something on the subject yourself. With much respect,

ONE OF THE HOUSEHOLD.

We cannot speak positively, but our impression is that there is a collection appointed for the Jews on Good Friday. At least we know that this is the case in some of the Dioceses,—we know also that it is customary in some of the Churches in this Diocese. We most cordially second the suggestion of our correspondent.—*Utica Gos. Mess.*

POETRY.

THE BLESSING AFTER SERVICE.

I was within a house of prayer,
And many a wounded heart was there;
And many an aching head was bowed,
Humbly amidst the kneeling crowd:
Nor marvel, where earth's children press,
There must be thought of bitterness.

O! in the change of human life,—
The anxious wish, the toil, the strife,—
How much we know of grief and pain,
Ere one short week comes around again!
Bend every knee, lift every heart;
We need God's blessing ere we part.

Then sweetly through the hallowed bound,
 Woke the calm voice of solemn sound ;
 And gladly, many a list'ning ear
 Watch'd that pure tone of love to hear ;
 And on each humbled heart, and true,
 God's holy blessing fell like dew.

Like dew on summer's thirsty flowers ;
 On the mown grass, like softest showers :
 On the parched earth like blessed rain,
 That calls the spring-bloom back again :
 O ! to how many a varied sigh,
 Did that sweet benison reply.

" The peace that God bestows,
 Through him who died and rose ;
 The peace the Father giveth, through the Son,
 Be known in every mind,
 The broken heart to bind ;
 And bless ye travellers, as ye journey on !"

" Ye, who have known to weep
 Where your beloved sleep ;
 Ye, who have pour'd the deep, the bitter cry !
 God's blessing be as balm,
 The fever'd soul to calm,
 And wondrous peace each troubled mind supply."

" Young man, whose cheek is bright
 With nature's warmest light ;
 Whilst youth and health thy veins with pure blood
 Let remembrance be, [swell ;
 Of thy God blest to thee,
 Peace passing understanding guard thee well."

" Parents whose thoughts afar,
 Turn where your children are,
 In their still graves, or beneath foreign skies ;
 This hour God's blessing come,
 Cheer the deserted home,
 And peace with dove-like wings around you rise."

" Ere this week's strife begin ;—
 The war, without, within :
 The triune God, with spirit and with power,
 Now on each bended head,
 His wondrous blessing shed,
 And keep you all, through every troubled hour."

And then within the holy place,
 Was silence for a minute's space ;
 Such silence, that you seem'd to hear
 The holy Dove's wings hovering near ;
 And the still blessing far and wide,
 Fell like the dew at evening-tide ;
 And ere we left the house of prayer,
 We knew that peace descended there ;
 And through the week of strife and din,
 We bore its wondrous seal within.

The Church.

RELIGIOUS INTELLIGENCE.

Charleston Monthly Missionary Lecture.—That for March, was by the Rev. Mr. Simmons. Collected, \$17 83.

At a meeting of a number of the Clergy of the P. E. Church, held in Charleston on Saturday the 6th of March, 1852, called in consequence of the continued and painful sickness of the beloved Bishop of this Diocese, the Rev. Dr. MARSHALL was called to the Chair, and the Rev. HENRY ELWELL appointed Secretary.

The following letter was proposed as an expression of their sympathy and affection, and unanimously adopted. The Secretary was requested to transmit a copy for publication to the *Gospel Messenger*, and to one or more of the daily papers of this city:

To the Right Rev. C. E. Gadsden, D. D.

Right Rev. and dear Father in God:

We have heard that your Physicians are of opinion that quite and change of air are indispensably needful to you in your present feeble state and that it is your intention, in compliance with their advice, to withdraw for a season from the active duties of the Episcopate: and we cannot allow you to leave the city in which you have labored so zealously and faithfully, without carrying with you the assurance of our Christian sympathy, and condolence with yourself and family, under your afflictive sickness.

Be assured, Right Reverend and Dear Sir, that we shall not cease to remember you in our supplications to the Throne of Grace, that if it be the will of God, you may speedily return amongst us with renewed ability to serve Him in the oversight of His Church in this Diocese; and that, while absent from us you may be cheered by the refreshing influences of the Holy Ghost, the Comforter, and be enabled to be exceedingly joyful in all your tribulations.

With the cordial expression of our continued confidence and esteem, we subscribe ourselves, affectionately,

Your's in Christ,

ALEX. W. MARSHALL, *Chairman.*

HENRY ELWELL, *Secretary.*

CRANMORE WALLACE,
P. TRAPIER KEITH,
THOS. JNO. YOUNG,
J. BARNWELL CAMPBELL,
W. W. SPEAR,

CH. HANCKEL,
P. TELLER BABBIT,
C. C. PINCKNEY, jr.,
J. WARD SIMMONS,
EDWIN A. WAGNER.

The Rev. Mr. GERVAIS and the Rev. Mr. TRAPIER were absent from the city.

Extract of a letter from San Antonio.—“We have a beautiful Gothic Church in this town, of brick, covered with cement. It was built after a plan furnished by Mr. Frank Wells, of New-York. The Church in the other Parish is also a Gothic edifice, of plank, with a tower. It is not yet finished, but will probably soon be so far completed as to admit of its being opened for divine service. At present, we have service in

the Court-house. We have a much larger field of labor here than Kirkwood (Mississippi,) and if we may be but useful, we shall be contented and happy."

The late Mrs. Eliza Kohne.—By the last Will of this pious and exemplary lady, the poor have been greatly benefited, in as much as by the devise of large sums to the use of the Church and charitable societies, both in her native city, Charleston, and Philadelphia, she has put it in their power to extend the influence of the Christian religion. We have copied from the Will, the following bequests, besides which there are many others, to private objects, which her enlarged means enabled her to bestow.

To the "Advancement Society" in South-Carolina, the houses and adjoining premises, which she occupied in the upper part of Broad-street, Charleston, valued at	\$25,000
To St. Michael's Church,	10,000
To the Bishop's Permanent Fund,	9,000
To Grace Church, Sullivan's Island,	500
To Calvary Church, Charleston,	500
To the Ladies' Benevolent Society,	2,000
To the Hopkins' Fund,	300
To the South-Carolina Society,	200
To the Charleston College,	500
To the Roper Hospital,	7,000
To Foreign & Domestic Missionary Society of N. York,	10,000
To Bishop Chase, for the purpose of completing Jubilee College,	3,000
To sundry charities in Philadelphia,	28,000
Besides other bequests to relations, servants and friends, amounting to more than	70,000

Generous Bequests—The late EPHRAIM HOLBROOK, Esq., left the following legacies to the various public institutions in this City:

The New-York Association for Improving the Condition of the Poor	\$10,000
The New-York Institution for the Instruction of the Deaf and Dumb	10,000
The New-York Institution for the Blind	10,000
The New-York Protestant Orphan Asylum	6,000
The New-York Protestant Half Assylum	4,000
The New-York Protestant Episcopal City Mission Society	4,000
The American Bible Society	3,000
The American Home Missionary Society	4,000
The American Sunday School Union	2,000
The New-York Marine Bible Society	2,000
The New-York Bible and Common Prayer Book Society ..	2,000
The New-York Protestant Episcopal Sunday School Union Society	2,000
The New-York Protestant Episcopal Tract Society	1,000

The New-York Sabbath Tract Society	1,000
The American Tract Society	2,000
The Society for the Education of Poor Young Men for the Ministry in the Protestant Episcopal Church	2,000
The American Seaman's Friend Society	2,000
The Board of Education of the City of New-York to be ap- plied to the purchase of Books for the Library of the Free Academy of the City of New-York	5,000
To the New-York House and School of Industry	3,000
The American Female Guardian Society	2,000
The Demilt Dispensary	5,000
Total	\$80,000

In addition to these bequests, he leaves \$250 to each Ward School in the City above the grade of Primary Schools, which is to be expended in the purchase of books for the library. The following Societies are made residuary legates:

The New-York Association for the Improvement of the Condition of the Poor.

The New-York Institution for the Blind.

The New-York Institution for the Instruction of the Deaf and Dumb.

The American Home Missionary Society.

The New-York Protestant Orphan Asylum.—*New-York paper.*

Sentence of Suspension—The Rev. Mr. Prescott, having refused to comply with the condition prescribed by the Ecclesiastical Court, was, in accordance with the recommendation of the Court, suspended by the Bishop of the Diocese, on Monday. The sentence of suspension was pronounced, in Trinity Church, in the presence of several Clergymen.—*Chris. Witness.*

The General Protestant Episcopal Sunday School Union.—The books which have recently been issued by this institution, have called forth unqualified praise from every quarter from which praise for sound Church works is desirable. For family reading at home, and for the children of Sunday schools, we venture to say, no better books are to be found. Sound Church doctrine is taught, and the quiet, effectual working of the system of the Church, is set forth in a manner at once forcible and attractive. To say that an institution which has been supplying books for a series of years, should not occasionally put forth some works in which may be found sentiments not sufficiently guarded, or doctrines stated in a manner liable to be misunderstood, would be to say what we think can be affirmed of no similar board of publication. Hence, it is not a difficult matter for those who are determined to find fault, to censure the issues of this press. But, as a whole, we regard the publications of the Union as admirably adapted to the purpose they are designed to serve. We hope our brethren, Clerical and Lay, will see the importance of putting forth a vigorous effort in behalf of this institution of the Church. Its books should be purchased, not only for their intrinsic worth, but also for the sake of adding to its

funds. Donations are needed; and there are few places where they can be more worthily bestowed. The Union has already for sale, a valuable Sunday School Library, of over 100 volumes, which is constantly increasing. But, in old established parishes, these books have been read again and again; and Pastors are often reluctantly compelled to seek reading books from other sources. Another library, of at least a hundred volumes, is greatly needed. Earnestly do we hope that the means will be furnished to enable the agent to supply the demand.

Parochial Brotherhoods.—I was surprised to find how many parishioners were generally strangers to one another; while the conviction was instantaneous, that they might be greatly benefited by being brought together, and made helpers of one another, and helpers too of other strangers seeking brethren in a strange land: in short, by being enabled to help themselves. "On a Sunday evening, last summer, I met a number of such persons by appointment, in an apartment of this Church, and had the pleasure of introducing them to each other; and from that introduction, step by step, has a society grown up, which now numbers about thirty members, and which, with absolute noiselessness, has already contributed largely to temporal comfort and happiness of several families; has saved more than one bewildered immigrant from wandering in destitution and despair; has contributed to the rational and social enjoyment of all the members; has promoted friendship and good will; has exercised a beneficent influence upon morals; and has encouraged some, I trust, which, under the ordinary lack of accessory influences for good, might, too, probably, have remained neglected. It is indeed the day of small things with us; but in the humblest effort for the restoration of Christian fellowship, of this sort, we feel that we have the power of the Holy Ghost upon our side, and that, like the Maccabees of old, when they banded together, in faith, as brethren in the Lord, we may rest assured that *strength standeth not in multitude, but cometh from heaven.*—Rev. A. C. Cox.

Missions of the Church.—The following is from the Spirit of Missions for February.

Texas. Austin.—"It was settled in 1838, and was made the seat of government, when there was not a civilized habitation in all the vast extent of country between its capitol and Santa Fe. I was one of its unfortunate citizens, in 1841, when it was in its most flourishing condition, during the existence of the republic of Texas. It contained at that time a population of 700 souls, who were without a minister of any denomination. Although I then belonged to no Church, I thought it my duty to set them the best example, and give them what instruction I could. I told them I belonged to no Church, and was not ambitious of being the founder of a new sect, for I thought there were already more than were needful; therefore I should neither baptize them, nor administer the sacrament of the Eucharist; but if they would aid me, I would join them in organizing a Sunday school and Bible class, and explain to them the Scriptures, according to the best

light I then had. I almost tremble while I state, that I preached to the whole population of the city every Sunday, to the white people in the capitol, and to the negroes in a beautiful grove of evergreen oaks. The Bible class met every week, was large, and well attended. The Sunday school numbered one hundred and forty scholars. A number were evidently convinced that they were sinners through this singular instrumentality, and manifested all the marks of true conversion of heart and conduct. I was as much puzzled to know what to do with them, as old Adams, of Pitcairn's Island, was to manage his isolated flock. I advised them to live as they thought Christians ought to live, where there is no Church to afford them its privileges, and that God would be merciful to them, and bless them with salvation in his own way and time. I am happy to find that all of them, with whose history I am acquainted, are in the communion of respectable Christian denominations. A parish of the American Church is now in their midst, and its minister is using his best endeavors to bring them into it, that a great work, which was begun among them in a very bungling manner, may be carried on and finished in the old, the regular, and far better way—a way about which he then knew nothing."

Foreign. China.—Jews in China. "Out of seventy family names or clans, only seven have remained, numbering about 200 individuals in all, dispersed over the neighbourhood—a few of them were shopkeepers in the city, others were agriculturists, at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of our native messengers, after a few years all traces of Judaism will probably have disappeared, and this Jewish remnant have been amalgamated with, and absorbed into, surrounding Mahomedanism. Although the messengers were afterwards suddenly interrupted in their researches within the synagogue, and their departure from the city itself was subsequently hastened by fear, they remained for a period sufficient to enable them to accomplish the main object of their visit. They copied many interesting inscriptions in Chinese, and a few in Hebrew, which are appended to their journals. They brought back also eight MSS., of apparently considerable antiquity.".....Though in themselves interesting and valuable, they are probably much inferior in interest and value to the twelve rolls of vellum, containing the law, each thirty feet in length, by two or three in breadth, which our messengers examined in the holiest of the holines.....Meetings of the brethren. "This afternoon Mrs. Syle accompanied me to the Church, where we enjoyed a very pleasant meeting with our Chinese brethren and sisters in the faith. The simplicity and animation with which some of them enter into the subjects brought before their minds by the Scriptures read, is truly refreshing; and the very strange, heathenish answers which are given sometimes by the children of the day-schools, excite a very great, though painful interest in the work of unteaching them the errors they have already learned, and training them up in the ways of truth and holiness.....Spent good part of the day with the Bishop, engaged in translating the Ordination Service. Thus is the important

work of translating the Prayer Book going on, quietly and naturally, each part being rendered into the local dialect as our wants call for it. In this manner, I think, the very best version will be obtained, and all in due time; first, in the dialects, then in the middle style, and then, perhaps, (if the want of it shall become felt,) in the high, concentrated, so-called classical style. . . . There was great fear this morning, lest the Bishop should be under the necessity of deferring the ordination, on account of the recurrence of one of the severest of his attacks. The crisis seems to have taken place two or three days since, and now he was suffering a more than usual degree of distress. He determined to proceed, however. . . . The Bishop, in the midst (I know) of great bodily suffering, but I am sure also with great rejoicing of heart, ordained his first deacon, who afterwards assisted in distributing the elements. . . . In the afternoon, a large and very attentive congregation assembled, and the newly-ordained deacon preached to them, with a freedom and earnestness which made us feel that "the Lord was with him," and that our gracious Master had had mercy upon us also, in thus raising up a fellow-helper in the ministry to carry on the great and promising work which had been begun in this place. . . . Spent the morning in the committee room of the delegates for revising the Old Testament—the portion before them being Exod. xx. I trust the version they are preparing will be one which will bear the closest scrutiny as to its fidelity to the original; and, as to style, I know the aim of the delegates is to make it intelligible to the *largest* classes of Chinese readers, i. e., those who are but *moderately* educated. This is a work to be borne on the hearts, and made mention of in the prayers, of all who pray, "Thy kingdom come." . . . happy union of feeling and uniformity of procedure which exists between our mission and that of the English Church, is a matter over which I greatly rejoice.

Africa.—Rev. J Rambo Rice, "I spent three weeks in Sierra-Leon and had some opportunity of visiting different stations of the Church, Missionary Society. I visited their grammar school and Christian institution, besides several of their common schools and Christian assemblies in their commodious places of worship. I saw and heard much that would interest every friend of Missions. The precious Gospel seed, which has been constantly scattered broadcast there during the last half a century, has not only sprung up, but is bringing forth abundant fruit to the glory of God. What sight is better calculated to furnish themes for the songs of men and angels, than that of a thousand worshippers, recently heathen, met in a single sanctuary for the honor and praise of the everliving God? Such sights may be seen at Sierra-Leone, where are several congregations there whose numbers range from 800 to 1,000; and the number of communicants from 3 to 400. Missions have left their impress on everything in the colony; or rather, I should say, the Christian religion, as taught by the Missionaries, has done so. Civilization—as in all similar cases it must be—has gone hand in hand with Christianity there." . . . The school and institution above mentioned, are doing much apparent good by the way of educating native teachers and preachers, who shall not only labor in the colony, but many, also, who shall "go far hence" to their Gentile

friends and countrymen in the various tribes along the coast and in the interior from whence they respectively came.....Rev. C. C. Hoffman writes, "Encouraged in preaching at Do Do Lu; when I finished, a native said, with much earnestness, "The word was *true*, was *good*; that it was going *softly, softly*, over the land."....A little incident which occurred in the school-house this evening was pleasing to me.—After evening prayers, I had occasion to go up stairs to see one of the scholars who was sick, and I found that a little boy had preceded me, and was on his knees in prayer, in an adjoining room. Having occasion, later in the evening, to visit the school-house, I found nearly a dozen of the middle-aged and younger boys had met together by themselves for prayer.....A head man came to see me this morning, on business, and brought with him a friend from the Bush country. I told the head man, that as he heard the Truth of God constantly, and understood the way in which God would save men, when he went back to the country to trade, as he had just been doing, he should speak this truth to the people among whom he went. He said in reply, "I speak all these things in this man's country. I preach to them; and many come to hear the word about God." This man was once a fetich doctor. He is now a believer in the truth, though not a professor.

OBITUARY NOTICE.

Died, in the 32d year of her age, on the 31st of January last, Miss ANN ELIZA MILES, of this city. The love, gratitude, and respect which followed her to her grave, and wept bitter tears around it, are her best eulogy, and the truest tribute to her character. Yet a few brief words may be permitted to friendship, to record her departure and to tell her worth. She knew life to be no holyday, yet she was ever cheerful in her task. She gave her *whole* heart to duty, and pursued it with an unobtrusive yet steady enthusiasm; and as a believer, seemed to be happiest in the "narrow way" when most narrow. Yet in her the severest, strictest, Christian principles were associated, with affections the warmest and most generous, a spirit open and candid, a temper social and confiding. Piety only served to give dignity, consistency and strength to a character naturally noble, and to command for her a respect as earnest as the affection she won from so many. Few, indeed, have been her days, yet they were crowded with usefulness; brief, indeed, her life, yet long enough for her to make it an example; and her term of probation how short! Yet, can we err in the belief that her work was finished, and that her spirit was ripe and mete for that better world whither she has gone? Tears, yet bitter, the tears of mortal frailty and sorrow flow for her departure, but these will be succeeded by a clearer vision and a brighter hope, and tears, sweet and consoling, memories gentle and soothing, will follow, and ever wait upon the dear and sacred image of her—so loved as Christian, daughter, sister, friend, and companion. * * * * *

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges in behalf of the Dehon School, the following sums for the current year, viz:—Mrs. A. J. Heyward, \$10; Mrs. Dehon, \$10; Mrs. Wm. Dehon, \$10; Mrs. E. B. Heyward, \$10; Miss Rutledge, \$10; Mrs. S. R. Simmons, \$10, and Mrs. H. D. Lesesne, \$10; and through the hands of J. K. Sass, Esq., a communicant of St. Stephen's and Upper St. John's, \$10; Miss M. C. Drayton, \$5; Miss Mary Blake, \$5; Miss G. Jervey, \$1, and C. D. Carr, \$75 for education of W. Wright.

THOS. S. ARTHUR, *Rector of Christ Church, Greenville.*

Rev. E. A. Wagner, the Minister of the Church of the Holy Communion, acknowledges the receipt of ten dollars (\$10) from "*a friend*." It has been transferred to the Bishop to be appropriated as directed.

The following amounts have been received for Foreign Missions:—

Feb. 3, 1852.	From Church of the Atonement, Augusta, African Mission,	\$25 00
"	" Trinity Church, Columbia, do. do.	53 05
"	" Mrs. Robert Charlton, Savannah, for support African Mission	20 00
"	" Four children of Sheldon Church, general,	1 20
4.	Charleston Monthly Missionary Lecture, do.	6 35
"	do. do. do. do. Africa,	3 00
5.	From All-Saints, Waccamaw, African Mission,	123 00
"	Do. do. do. for support of Bishop Payne,	100 00
"	Do. do. do. general,	5 00
14	Do. Chapel Prince Frederick's, African Mission,	10 00
"	Do. St. Mark's, Camden, Missions in Africa,	20 00
"	Do. Epiphany collection at St. Bartholomew's, general,	15 00
16.	Do. do. do. Church Edisto Island,	13 08
		<hr/>
		\$394 68
March 1.	From St. Paul's Church, Charleston, general,	\$48 00
"	" " " " " for education of boys in China,	24 85
"	" " " " " for Africa,	20 00
" 2.	" Zion Church, Richland, monthly collection, for African Miss'n,	52 00
"	" A member of same Church, for African Mission,	100 00
" 10.	" Grace Church, Charleston, general,	197 00
"	" " " " for African Mission,	15 00
"	" " " " China Mission,	3 00
" 12.	" Charleston Monthly Missionary Lecture on 3d inst., general,	5 61
" 17.	" Dr. Wm. Roper, of St. John's Church, John's Island, "	5 00
"	" Negro Communicants of same Church, for African Mission,	0 77
" 24.	" St. Stephen's and Upper St. John's, general,	182 00
" 27.	" Mrs. John G. Godfrey, for support and education of child in China, two years subscription,	25 00
		<hr/>
		\$678 23

HENRY TRESPCOTT.

Receiving Agent for Foreign Missions in South-Carolina.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Institution:—

St. Annas, Ct., Fishkill Landing, Rev. Dr. Robertson, \$17 40; J. K. Sass, Esq., Charleston, \$5; J. T. Morton, Esq., \$3 12; Rev. Dr. Robertson, \$2; Miss Sherman, 50 cts.; P. S. Van Rensselaer, Esq., to constitute himself a life member, \$30; a collection in Trinity Church, New-York, \$64 72; St. John's Chapel, New-York, a collection, \$141 02; Christ Church, Tarrytown, Rev. Dr. Creighton, \$16; Church of the Ascension, Philadelphia, Rev. F. Ogilby, \$50; a member of Christ Church, Philadelphia, \$50; another member of same, \$5; St. Mark's Church, Philadelphia, Rev. J. P. B. Wilmer, a collection, \$115 60; Trinity Church, Philadelphia, Rev. Dr. Coleman, \$50; St. John's Church, Crawfordsville, Ind., Rev. F. D. Harriman, \$3; Grace Church, Brooklyn, New-York, Rev. F. Vinton, D. D., \$26 03; St. Peter's Church, Philadelphia, a collection, \$253 42, (including \$20, specially appropriated by the donor for the supplying the Rev. G. P. Schetky of Manitowoc, Wis., with Sunday School books.)

Also, the following benefactions. From Sunday School of Grace Church, Bath, by the Rev. F. G. Gardiner, for the Sunday School at Calais, Me., and in care of Rev. G. W. Durell, \$5; from a member of Zion Church, New-York, by the Rev. Richard Cox, for a cheap library, to be sent to the Rev. J. Loyd Breck, for a Sunday School in Minnesota, \$10.—Total, \$847 71.

J. W. MITCHELL, *Treasurer G. P. Epis. S. S. Union.*

Depository 20, John-street, New-York, March 26, 1852.

CALENDAR FOR APRIL, 1852.

4. Sunday before Easter.	11. Easter Day.
5. Monday before Easter.	12. Monday in Easter Week.
6. Tuesday before Easter.	13. Tuesday in Easter Week.
7. Wednesday before Easter.	18. 1st Sunday after Easter.
8. Thursday before Easter.	25. St. Mark, the Evangelist, and 2d Sunday after Easter.
9. Good Friday.	
10. Easter Eve.	

THE SPIRIT OF MISSIONS FOR 1852.

This Work contains an Accurate View of all the Missions of the P. E. Church, both Foreign and Domestic—and is recommended to the patronage of those disposed to aid in those laudable services of the Church.

ALSO,

THE CHILDREN'S MAGAZINE.

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February 1

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August 1.

A. E. MILLER.